

GIVE...



Make
Your
Will
Month

GROW

The Mississippi Baptist Foundation and the Stewardship Commission, SBC, have designated January as "Make Your Will" month."

"Bivocationalism will be the wave of the future"

RALEIGH, N.C. (BP) — Economics will make bivocationalism the wave of the future, Home Mission Board President Larry Lewis told a group of bivocational ministers and denominational support personnel at a national gathering in Raleigh, N.C.

Lewis called the use of bivocational ministers "one of our chief strategies." He noted the Home Mission Board did not have the resources to fully fund its 15,000 Campaign, with a goal of starting 1,500 churches per year for the next ten years, "even if we put all of our money into that." Bivocational ministers and Mission Service Corps volunteers will therefore be essential in achieving that goal, he said.

Lloyd Elder, retired president of the Baptist Sunday School Board and the second keynote speaker at the conference, contended "almost every minister starts out as bivocational in some sense."

"A large number serve a lifetime as dual-role ministers, and still others return to bivocational ministries at

the close of their careers. Unfortunately, too many fully supported ministers forget how they began."

Participants in the two meetings also elected officers, honored four exemplary bivocational ministers and considered several proposals for the future.

James Greer, of Pineville, La., was re-elected president of the bivocational ministers association. Other officers included:

Ron Ward, of Loris, S.C., first vice-president; Richard Rogers, of Trenton, Mo., second vice-president; Bob Ray, of Burleson, Texas, secretary; and Ken Cook, of Brandon, Miss., treasurer.

Coordinator for the two meetings was Dale Holloway, of Florence, Miss., national bivocational program consultant for the Home Mission Board. Holloway recommended the presidents of all state fellowships be enlisted to work with the officers of the national association on a general steering committee.

Happy New Year

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 2, 1992

Published Since 1877

British Baptists celebrate 200th year of missionary society

By Susan Todd Doyle

KETTERING, England — Today the two-story home is one building among a small group of homes for retired men and women, operated by Baptists in England. However, almost 200 years ago, missions history was made in its back parlor.

Martha Wallis, a widowed member of what is known today as Fuller Baptist Church in Kettering, had always been known for her hospitality to ministers. It was a natural gesture for her to offer her back parlor when her pastor, Andrew Fuller, sought a place for some of his minister friends to gather after the Oct. 2 Ministers Meeting.

The purpose of the gathering was for the 12 men to formulate their plan "for forming a Baptist Society for propagating the Gospel among the Heathens," according to their notes. William Carey, a local minister, had recently delivered an impassioned sermon calling for the Baptists in the area to look beyond their towns and villages to the world.

"Expect great things from God; attempt great things for God," is the quote from his sermon which has been associated with his name for 200 years.

Their offering of money and pledges was the beginning of the Baptist Missionary Society.

The Baptist Missionary Society, today supported by the Baptist Union of Scotland, the Baptist Union of Wales, and the Baptist Union of Great Britain, is planning an international celebration which will culminate Oct. 2, 1992, in a celebration of what began in the Widow Wallis' back parlor on Oct. 2, 1792.

"The main national event will be a service in Westminster Abbey on Oct.

2, 1992," said Vivian Lewis, the BMS bicentenary secretary. "There will be a morning service. We've invited the queen, the royal family, the prime minister, leaders of government. We will also be inviting all leaders of different denominations in England and Baptist church leaders from throughout the world."

The BMS will hire a special train to take people from the Westminster Abbey service in London to an afternoon service at Fuller Baptist Church in Kettering. Widow Wallis' house is less

than two blocks from the Fuller church.

The Baptist Missionary Society has more than 200 missionaries working within Thailand, Sri Lanka, India, Bangladesh, Nepal, Zaire, Angola, Jamaica, Trinidad, El Salvador, France, Trinidad, and Brazil.

Southern Baptist Women's Missionary Union is sponsoring tours of "William Carey's England" October 1991 through December 1992.

Doyle writes for WMU, SBC.



WHERE MISSIONS WAS REBORN — When Andrew Fuller, pastor of the Baptist church in Kettering, England, looked for a place where he and his minister friends could gather to discuss starting a missionary-sending enterprise, Martha Wallis gladly offered her back parlor. The year was 1792. The significance was the sending of the first missionaries by what has become known as the Baptist Missionary Society. William Carey was one of the ministers who met in the Wallis house and was also one of the first missionaries sent by the BMS. The house today is part of a retirement center run by Baptists in England. (WMU Photo)

Annuity Board restructures Fixed Fund

By Thomas E. Miller Jr.

DALLAS (BP) — The Annuity Board of the Southern Baptist Convention announced a long-term restructuring of its Fixed Fund designed to continue its safety, enhance its competitiveness, and provide increased diversification.

"We're making some changes because changes are taking place in the financial environment. Our consultants and the investment committee of our board of trustees affirm the restructuring as being in the best interest of the members," said Paul Powell, president.

"Except for the ways we communicate and the way earnings are credited, members will see no obvious change," said John R. Jones, senior vice president for investments.

Jones explained the restructuring of the Fixed Fund will gradually replace insurance company issued guaranteed investment contracts with short-term maturity investments over the next six years. "Since the market value of the new securities will change

with the general level of interest rates, account balances and the return credited to the Fixed Fund will vary some over time," he said.

"Therefore," said Jones, "we will not estimate a specific rate of earnings, and we will credit actual performance each month. Posting to accounts will continue to be quarterly and accounting statements will continue their regular schedule." A target earnings "range" of 7.50 to 8.50% has been projected for 1992.

"Though we were careful in prior years to say the pre-announced rate was not guaranteed, the perception of members has been that the pre-announced rate was guaranteed," said Jones.

"From now on," said Jones, "the crediting rate each month will be the actual performance of the fund, and there will be fluctuations on a month-by-month experience. But on an annual basis, we expect to post to accounts the results of an earnings rate within the range announced," he said.

"If we earn more, we'll credit more. If we experience a loss, each member will share in proportion to his accumulations in the month in which the loss occurs," Jones added. The accounting of the Fixed Fund will move from book value to market value.

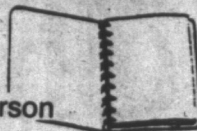
"Members will not see the kind of earnings fluctuation they see in the Variable or Balanced Fund," assured Jones. "Maturities of the investments will be short enough to prevent this."

Noting the range estimate for 1992 is less than the 1991 pre-announced 8.8%, Jones said, "Everyone knows fixed income investments are earning less because interest rates are down. So there should be no surprise to anyone that we expect conservative investments to earn less this year. The range estimate compares quite favorably with current fixed income rates of returns."

Miller is senior vice president of Public Relations Department for the Annuity Board.

EDITOR'S NOTEBOOK

Guy Henderson



Let's agree

Prior to World War II Southern Baptists were basically Southern in location as well as culture. We were white, rural, and in the middle- or lower-income bracket. The war had a scattering effect and in a few years we were in all 50 states, had moved from the farm to town, had become affluent, diverse, and were multi-cultural.

Diversity does not lend itself to cooperation. There is a tendency for it to create a centrifugal force which will add color along with separating groups, and spotlighting the differences. The bow can only take so much tension and then it splits.

This can be seen in the early church. For a season the church operated as a branch of Judaism. Peter and John still "went to the temple" to pray. In Acts 2:47 they were still praying together and "having favor with all the people." Suddenly cultural differences reared its head. In Acts 6:1 the Greeks complained against the Hebrews and Peter went into the house of a Gentile saying, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation, but God..." (Acts 10:28). Culture, race, and diversity, all were present in the early church.

Paul ignored the walls and barriers in taking the gospel to foreign shores. More Gentiles were being added which did not sit well with many Jewish believers. Suddenly theological and cultural differences

were magnified. Some Judeans preached that you could not be saved unless you were circumcised. This was a major crisis of the early church. Paul and Barnabas had no small dissension with them. Words like liberals, fundamentalists, moderates, and conservatives were hurled like spears back and forth. They called the Jerusalem Council (Acts 15:6), the future looked dark. "This tent is not big enough to hold all of us. I know the law and I have my conviction." Finally it was "high noon" and a showdown had come. Folks were being hauled in to vote, motels were sold out. Tapes were being sent back and forth, and lines were drawn as favorite sons were readied for the conflict. Culture, race, traditions, and diversity ran head-on with Christianity: "No way we can solve this one," "That's the straw that broke the camel's back," "We've set our parameters so you must operate within this."

Strangely enough, the success of missions precipitated the conference. Believers came from all nations bringing their provincial baggage with them. Finally James summed it up by saying, "I judge we should not trouble those from among the Gentiles who are turning to God."

They (both groups) were called upon to respect the cultural baggage of the other but the gospel was not compromised. The gospel tent was large enough to cover both groups. They did not worship by the same order of service, they differed in rules

and regulations, and both groups made positive contributions to Christianity.

Baptists in the South will not worship in the same manner as the Korean Baptists. The Italian Baptists will not observe the Lord's Supper in the same style as does Dixie. But surely we can accept and respect one another. "How big is your God?" asked a veteran disciple.

This may not have been the early church's finest hour with great feats of missions and soul winning on every hand. Still, in the long run, it may have been their greatest contribution in teaching all generations how to deal with controversy. They came together, they discussed it, they found out what held them together was so much greater than what divided them. They arrived at a consensus, agreed to live with it, and then continued with the work.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). This being so, we need to work at pleasing the Lord. Can two walk together except they be agreed? No? Then let's agree.

Let's agree that 1992 could be our best year in proclaiming the gospel to all the world. Let's agree not to be disagreeable even when we disagree. Let's agree that in 1992 we will positively work toward harmony even in dignity and agree that God's agenda is vastly more important than our own agenda.

Guest opinion . . .

AIDS is coming closer; Christians should prepare

By William T. Tillman Jr.

Everyone reading this article is no more than one person removed from AIDS. You know someone with AIDS or you know people who know someone with AIDS.

Unlike any other health threat in recent times, AIDS makes its advances often largely due to ignorance. In an age of communication it is astounding, but no less true, how many people simply do not know how they can get AIDS.

AIDS has to have body fluids act as the mechanism of transmission. Thus, sexual contact, contaminated needles and syringes, transfusion of contaminated blood and blood products, and infected mothers to infants are the means by which the AIDS virus finds a human host for reproduction.

AIDS is not spread by casual contact, such as shaking hands, hugging, kissing, or even using public facilities. A strange misconception has circulated that mosquitoes can spread AIDS.

Since more people, and more people whom we know, are contracting AIDS, what can we as individuals and as churches do in response?

First, we must be as educated as possible about AIDS. With contemporary media coverage one can become well informed as to the symptoms and particularities of AIDS.

Second, if not already in place, encourage your church and work place to develop AIDS related policies.

Third, develop care teams. Care teams can provide help for those with AIDS who have housing, transportation, and personal needs.

Last, AIDS presents Christian people with an unparalleled opportunity for mission work. AIDS will quickly pull one out of one's comfort zone. Any kind of social prejudice which we can identify can be found when dealing with AIDS. Persons with whom we might never otherwise relate will present themselves for the gospel. Like few other concerns which touch

our lives, AIDS calls forth for an authenticity in our faith.

Tillman is associate professor of Christian ethics at Southwestern Seminary and an associate of the Baptist Center for Ethics. He is the author of AIDS: A CHRISTIAN RESPONSE (Convention Press, 1990).

NOBTS houses center for church growth

NEW ORLEANS (BP) — Southern Baptists' first Center for Evangelism and Church Growth opened its doors on the New Orleans Seminary campus Dec. 16, 1991.

Charles M. Lowry, of Greenbrier, Ark., is director of the center.

He served with the Louisiana Baptist Convention for 23 years as director of the Church Training Department, the Sunday School Department, and the church programs division.

"I've been involved in evangelism and church growth for over forty years," said Lowry, who has participated in growth seminars and consultations in 19 states and seven foreign countries.

A 9,000-square-foot building, the Center for Evangelism and Church Growth is a specialized facility including offices, library, seminar and conference rooms, and a computerized research lab, as well as a resource

center which is in the process of assembling a complete collection of all available evangelism and church growth books, resources, and materials. Also, the center contains the latest computer software to provide churches with customized consultation and research to do demographic studies on their areas and personalized church decadal growth studies.

DISCOVERY MADE BY THOUSANDS

Big Problems?

GOD IS BIGGER!



Land speaks to 500 law students in Georgia, USSR

By Louis Moore

TBILISI, Republic of Georgia, USSR (BP) — In a lecture to more than 500 law students in the Soviet Republic of Georgia, Christian Life Commission Executive Director Richard D. Land said religious faith is "absolutely necessary to the foundation and maintenance of a moral and free society."

"It is true that there are many in our own country as well as in the former Soviet Union and in the Republic of Georgia who would question the role that religion has to play or its necessity in the maintenance of a decent and moral society which respects the liberty and dignity of human beings," Land said.

When Land quoted Russian Orthodox dissident Gleb Yakunin, who said, "Religion is like salt which protects humanity from decomposition and disintegration," most of the students in the lecture hall nodded their heads in agreement.

Currently in Georgia, the Georgian Orthodox Church dominates the religious culture, and many of that country's leaders refer to that church's patriarch as the head of all

Christians in the country.

There are about 5,000 Baptists in Georgia, and about half of them live in Tbilisi.

Religious freedom in the United States did not come automatically but had to be hammered out over a period involving many decades, Land said.

"Puritans came to America seeking religious freedom with a desire to worship God without governmental interference and to be a 'city on the hill' to light the way for the Old World," he said.

"Unfortunately, they came for freedom for themselves but not for others, so they persecuted those that disagreed with them, so there was quite a bit of persecution in the Massachusetts Bay Colony.

"This was why Roger Williams was forced to found the colony that became Rhode Island where people were free to worship as they pleased or not at all," he said.

"American history is unintelligible without a strong and vigorous religious element," he said.

Moore writes for CLC.

The Baptist Record

VOLUME 115

(ISSN-0005-5778)

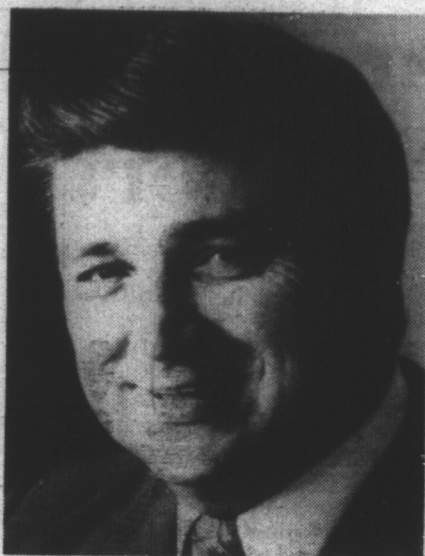
Number 46

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

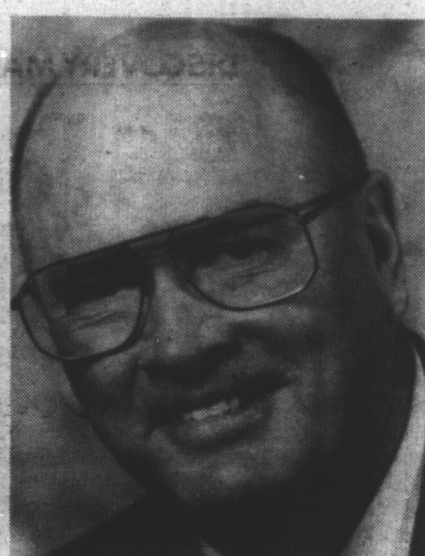
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Postmaster: Send changes of address to The BAPTIST RECORD, P. O. Box 530, Jackson, MS 39205.

Send news, communications, and address changes to
The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205



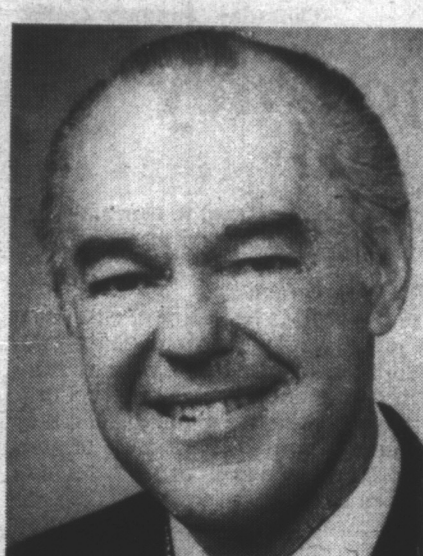
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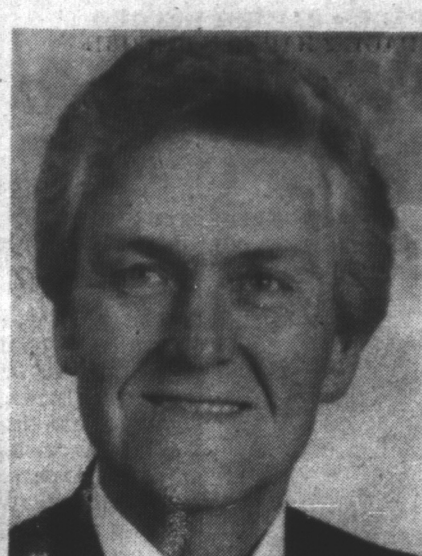
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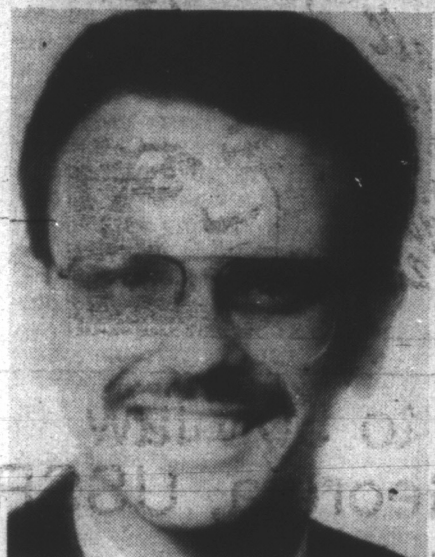
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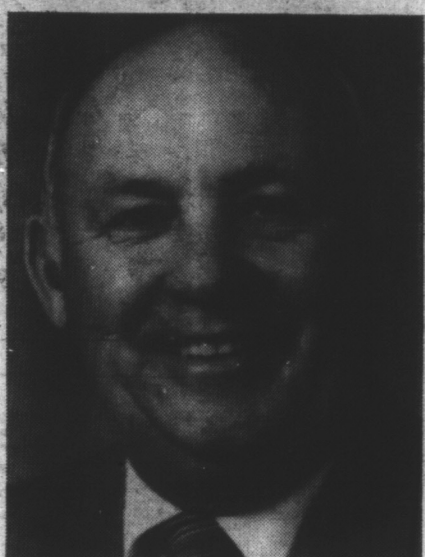
Sanders



Hill



Brum



Carter



Drollinger



McKee

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 2, 1992

Published Since 1877

Evangelism conferees will meet in Hattiesburg

By Tim Nicholas

The 1992 Mississippi Baptist Evangelism Conference will take place Jan. 27-28 in Hattiesburg at Temple Church.

This annual preaching conference will feature sermons from ministers from Mississippi and from around the Southern Baptist Convention.

The program begins at 1:30 Monday afternoon and concludes after the evening session on Tuesday.

Speakers include Perry Sanders, Richard Jackson, and Junior Hill. Sanders is pastor of First Church, Lafayette, La.; Jackson is pastor of North Phoenix Church, Phoenix, Ariz.; and Hill is an evangelist from Hartselle, Ala.

Also on the program will be Kenneth Carter, Ernst "Ondie" Brum, James Lightfoot, Garland McKee, and Troy Drollinger. Carter is associate vice president for program development and coordination for the

Evangelism Section of the Home Mission Board. Brum is a staff evangelist for Cedar Bayou Church in Baytown, Tex. Lightfoot, a Columbus, Miss., native, is pastor of Mount Zion Missionary Baptist Church in Houston, Tex.

McKee is director of the Mississippi Baptist Convention Board's

Evangelism Department, which sponsors this event. And Drollinger is a biblical dramatist from Houston, Tex. He portrays in costume Christ and James. As James he recites the entire book of James from memory.

John McKay, a music evangelist from Keller, Tex., will be music leader for the Evangelism Conference.

Young ministers carry on work of evangelism

FORT WORTH, Texas (BP) — Being an evangelist isn't what it used to be. To some people, that's both good and bad. To young Southern Baptist evangelists, it's a challenge.

With recent scandals involving evangelists, young evangelists realize the importance of integrity in ministry. Establishing a solid theological base with a seminary education is a good start, they say.

One evangelist who feels that way is Ronny Hill, a master of divinity student at Southwestern Seminary in Fort Worth, Texas.

"God called me into the ministry and I want to be as prepared as possible. These days the term 'evangelist' has lost its credibility and I want to have as much credibility as possible. A formal education helps," Hill said.

"Integrity will keep a man busy longer than how many people are saved under his preaching," added Kelly Green, a Southwestern graduate and full-time evangelist.

"Nowadays, pastors want to know how decisions are made (whether through the gospel or through manipulation), are creditors taken care of, is there a willingness to talk with people after church," Green said. "That host pastor doesn't want to clean up a mess when the evangelist is gone, no matter how many people got saved."

Along with integrity in ministry comes responsible preparation.

Because of Southwestern's heritage

of evangelism, many young evangelists choose the school, according to Malcolm McDow, professor of evangelism at Southwestern.

"I came to Southwestern because I wanted to sit under men like Roy Fish," said evangelist Rodney Gage. "He encouraged me to commit to school and get through in order to establish a foundation."

Fish, professor of evangelism and holder of the Scarborough Chair, is known throughout the SBC for his evangelistic zeal. That example, according to Gage, is an inspiration to young evangelists.

Gage, who received the master's of divinity degree in July, said Fish encouraged him to continue his evangelistic ministry while in seminary. During his last year at Southwestern, Gage conducted more than 30 revivals in churches, combined with countless high school assemblies in which he addresses alcohol problems among teens.

Although most evangelists don't hold revival meetings in tents or brush arbors like in the old days, the approach remains much the same, young evangelists say.

"It starts with personal evangelism. An evangelist needs to be a person doing the work of an evangelist and not just wanting to preach to a large number of people," according to Frank Harber, student president for Southwestern's Fellowship of Vocational Evangelists.

An invitation

A special feature of the Evangelism Conference is the invitation for lay people to attend. "Lay leaders will be blessed by the evangelistic emphasis for the total church," said Garland McKee, director, Evangelism Department, MBCB.

Evangelism begins with God

We sometimes act as if God has left us alone in the task of evangelism. It is all up to us. If we don't rush out and convince people that they should turn to Jesus, God's purposes in human history will be thwarted.

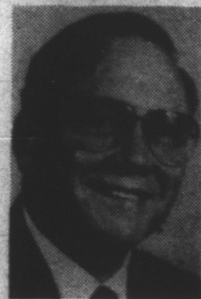
In preparing for evangelism, we must remember that salvation is the gift and work of God. We can bear witness to the work of God in our own lives. We can point to where we have seen God at work in history and in the church. When we share that good news with another, however, it is finally effective only as God's Spirit moves in the life of that person. If the time is not right, if God is not present in the encounter, all that we do is useless.

The first step in evangelism is to recognize that preparation is important. The most important component of preparation is to know God and to hear God's call. Evangelism will ultimately be effective only if it is rooted in God's purposes. Many methods may produce flashy, temporary, dramatic results in church membership, but only God can change lives. (Baptist World Alliance)

1992: a journey

By Bill Causey

Life may be compared to a journey. The word often used to describe it is "pilgrimage." A pilgrimage is "a journey, especially a long one, made to some sacred place."



Causey

The Pilgrimage

By the time we are old enough to be aware of ourselves we are already on this journey. As we begin to go through another year we should be aware that any journey may have its own share of difficulties and joys. Life does not flow smoothly all the time in one continuous unfolding of either joy or sorrow. Instead there is a mix almost daily of life's contrasting experiences. There are even times when one of our most difficult duties is simply to wait; for refreshment or a new beginning; we are on a mission for some higher purpose. The Christian faith teaches a person to have a healthy view of being on mission for God for a lifetime.

The Promise

Consider one of the great promises of the Bible: "And we know that God works all things together for good to them that love him, to them who are the called according to his purpose, for whom he did foreknow them he did predestinate to be conformed to the image of his Son" (Romans 8:28-29).

In worship we should acknowledge, by faith, that God alone has the power to "work it all together for good." To claim that promise is to bestow healing upon the past and find confidence to face the future. The future's combinations of yet unknown events may be interpreted as having within them the seeds of growth and adventure which will ultimately bring us to heaven in the likeness of Jesus.

The Presence

Enormous assurances have been given us by our Saviour as we make this pilgrimage, for he has said, "I will be with you always, even until the end of the world." Just think of it! We may have as our constant companion the promised presence of this perfect Person who is also God. This is ours by faith when we receive Jesus as our personal Saviour. Whether we are aware of this presence or not, he is nevertheless there based upon his Word. However, there is another level of spiritual experience made available when we begin to appreciate the meanings of his presence.

Much like a sunset which is constantly changing its brilliant colors, this companionship offers new revelations out of the sheer depths of the personality of this Split-companion. And there are still fuller meanings to be discovered if one proceeds to cultivate a mystical awareness of this invisible but ever-present Friend. Conversations develop. There is spiritual exchange. And obviously more is given from that Friend to us than we can offer to him. Yet he, too, glories in that companionship. "The Spirit himself beareth with our spirit that we are the children of God" (Romans 8:16).

The Purpose

All the while in this life-long pilgrimage we are constantly evaluating our own response to this Master and Friend. We see ourselves as servants. There should be a desire to fulfill his every wish and to assent to his every demand. According to Scripture, the faithful pilgrim even experiences the flowering of the Master's life within his own. There is evidence that his very Spirit has passed into ours. This fruit begins to be seen in "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Galatians 5:22).

Many regard the end of earthly life as tragedy. Someone has said, "If you listen to our prayer meetings you would think that we pray more to keep all saints out of heaven than to keep the lost out of hell." Yet, as with any journey, the destination has to be the most prized experience. The Saviour himself, whom we now see "as through a glass darkly," we will then see "face-to-face." This makes the bright and beckoning lights of that prepared place become all the more like "home."

Perhaps seeing 1992 as a journey will make every unraveling moment of it a thrilling experience that offers meaningfulness in life. And if in the providence of God, there blossoms that moment of death in which one would see the flags flying from heaven it is that part of the pilgrimage for which all earlier steps were taken, and for which the Savior died.

May 1992 be the happiest year of your journey so far.

Causey is executive director, Mississippi Baptist Convention Board.

Baptists and prayer are keys to Soviet "Green Alert"

By Donald D. Martin

RICHMOND, Va. (BP) — The Foreign Mission Board's "Green Alert" task force plans to rely on prayer, Soviet Baptists and hundreds of Southern Baptists to reach the former Soviet Union for Christ.

Members of the Green Alert task force presented this assessment to FMB trustees at their Dec. 9-11 meeting. The mission board announced in September that it was on Green Alert status, a system that cuts through normal work procedures to seize timely mission opportunities, in response to needs in the Soviet republics.

The eight-member task force told trustees of plans to request more than 130 career missionaries, 340 International Service Corps workers and between 1,200 and 1,450 volunteers for work in the various Soviet republics. The task force stressed it does not have places for all these workers yet and does not expect to have everyone on the field by the end of 1992. Total cost for Green Alert initiatives may exceed \$12 million, according to the task force report.

The task force will bring its recommendations for funding to the trustees at their February meeting.

"I have been excited about the openness and the desire of Soviet Baptists to cooperate with us in a variety of evangelistic efforts," said Isam Ballenger, vice president for Europe, Middle East and North Africa and chairman of the Green Alert task force. "In the talks that we had, I've sensed a commitment on their part to join us in this huge undertaking."

The task force emphasized the success of its plans depends on Baptists around the world praying, said Mike Stroope of Cooperative Services International, a Southern Baptist aid organization.

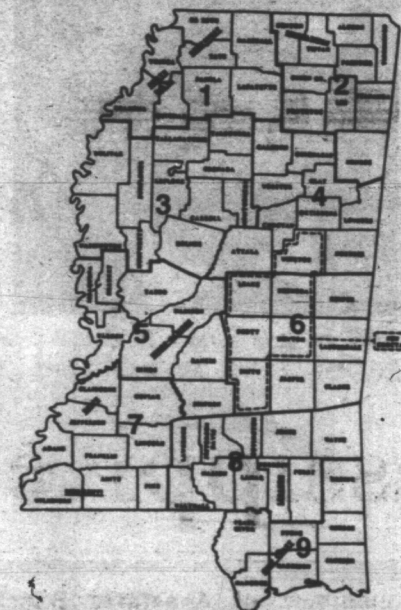
"It wasn't long after we started planning that we realized this was too big for any of us," he said. "This is too big for just Southern Baptists. If there's any chance for our efforts to be successful, we need the prayers of Baptists worldwide."

Prior to the December trustee meeting, the Foreign Mission Board asked all Southern Baptist churches and overseas Baptist conventions to designate New Year's Eve 1991 as an international day of prayer for the former Soviet Union. The New Year's

Eve day of prayer will kick off a year of prayer for the Soviet region as part of the Southern Baptist Sunday School Board's Watchman National Prayer Alert.

Work in some of the northwest republics, such as Russia, Ukraine, and Moldavia, can rely on existing Baptist groups. The task force hopes Baptists in these republics eventually will send their own missionaries into unreached areas in their own and other republics.

The task force also wants to set up a number of partnerships. "It is our prayer that every republic, where local Baptists desire, might enter into a partnership with Southern Baptist state conventions or associations in 1992 and 1993," said Paul Thibodeaux, associate to the area



Mississippi receives discipleship award

NASHVILLE — The Mississippi Baptist Convention received a national Discipleship Training award during annual December planning meetings at the Baptist Sunday School Board in Nashville.

Mose Dangerfield, Discipleship Training director for the state, accepted an award for the highest number of youths participating in state youth Bible drills in the Southern Baptist Convention, with 954 participants.

director for Southern Baptist work in Europe.

In the Soviet Central Asian republics, such as Azerbaijan, Kirgizia and Uzbekistan, the task force has focused on placing Southern Baptists in daily contact with people of the regions.

In other board business, the trustees appointed 31 new missionaries and reappointed two former missionaries, bringing the 1991 missionary appointment count to 400, down from 414 in 1990. However, the 1991 missionary count includes a record 191 International Service Corps workers, an increase over 1990, when the board sent 178 ISC workers overseas for two-year assignments.

The total missionary force now stands at 3,941 working in 122 countries and providing a Christian witness in a number of other nations.

Trustees also approved a recommendation from the mission personnel committee that sets up a new system of interviewing prospective missionary candidate consultants. Earlier, a number of trustees said they wanted to have more input regarding whom the board selects as candidate consultants. Candidate consultants are staff members who work closely with people seeking appointment as career and associate missionaries.

The new procedure allows a committee composed of both trustees and staff to interview any individual the board is considering for employment as a candidate consultant and give counsel to the vice president for mission personnel, who makes the final decision. The board currently employs seven candidate consultants and has plans to add an eighth consultant soon.

In his report, FMB President R. Keith Parks told the trustees about the generosity of the 37 missionaries now in orientation at the Missionary Learning Center in Rockville, Va. The new missionaries have given \$14,500 to the 1991 Lottie Moon Christmas Offering for foreign missions. They first set a goal of \$2,000. But when they surpassed that amount, they increased the goal to \$5,000. When they went beyond that goal, the missionaries decided to quit setting a goal altogether, Parks said.

Martin writes for FMB.

Duke McCall says seminaries are headed to dark ages

By Ed Briggs

RICHMOND, Va. (ABP) — Duke McCall, the retired president of Southern Seminary in Louisville, Ky., said theological studies at Southern Baptist seminaries are moving into their dark ages.

In an interview during a recent trip to Richmond, Va., the 77-year-old theologian predicted that the next 15 years "will be a time of struggle, a time when professors use code words to say what they don't want to be quoted as saying."

McCall retired as Southern Seminary president in 1982, three years after fundamental-conservatives began their successful campaign to gain control of the Southern Baptist Convention and particularly its seminaries.

McCall said his hope is that the young fundamentalist professors who are replacing the current theological-

ly moderate scholars will discover the same theological insights as their predecessors.

The former president, who now lives in Jupiter, Fla., said he fears that some attempts to form new seminaries, such as the Baptist Theological Seminary at Richmond, will fail because of the lack of the many millions of dollars needed to open a school. He predicted some will succeed, but only with huge influxes of cash.

McCall also predicted there will not be a major split in the denomination because not all moderate-conservatives want to give up the denomination of their youth. However, he added, "there will be a major group of (moderate-conservatives) pushed out."

In areas of the country where fundamentalism is strong, McCall said,

moderate-conservatives eventually will go along with the ruling faction to get along.

McCall said the current struggle among Southern Baptists is a replay of the major theological debates in mainstream Protestantism during the early part of the 20th century. "In essence, the Southern Baptist Convention has gone back to the 1920s," he said.

Those earlier debates led to fundamentalism taking a decades-long back seat to moderate and liberal theological attitudes in American Christianity. This time, however, fundamentalism will prevail, pushing SBC moderate-conservatives to the sidelines and in some extreme cases out of the denomination, McCall.

McCall described the 1920s as a time of sectarianism — feisty congregationalism — among Southern

Baptists, which grew into a concept of denomination by the 1960s. By then Southern Baptists became ecumenical without writing it into any church proclamation. Now, he said, "you can see us drifting back to that sectarian mindset."

He said that Southern Baptists are now "at a time when a flat recital of the truth is not acceptable at face value. Instead, it has to get sucked into an emotional vortex in which the truth becomes a victim." Also, he added, neither faction will listen to the other any more.

McCall said that regardless of what happens in the convention, he does not plan to leave it or abandon its current agencies. He explained he often thinks back to the late 1960s, when college campuses were cauldrons of revolt against the Vietnam War and "young

people wanted to burn the buildings down."

"I remember having to scrimp and save to build those buildings. And I didn't want them burned down then and I don't want them burned down now."

Reprinted with permission from the Richmond TIMES-DISPATCH.

1897 — The Baptists of the state became involved in a dispute over the theological teachings of M. T. Martin. He was one of the foremost leaders of the Baptists and had gained great respect throughout the state. Some of his teachings were questioned and the issue came before the convention. There was a long and heated debate, but the teachings were finally disapproved. This controversy divided the Baptists for several years.



Ginns



Masons



Tanners



Bakers



Petersons



Hutchinsons

Foreign Board appoints six Mississippi couples

RICHMOND, Va. — Six Mississippi couples were among 31 people named missionaries by the Foreign Mission Board, SBC, Dec. 10 at Central Church, Richmond, Va.

Jeffery and Nell Ginn will live in Colombia, where he will teach in a seminary and they will be involved in a variety of outreach ministries.

Since 1989 he has been pastor of Pleasant Hill Church, Ashland, Miss. During the summer he was an instructor at Blue Mountain College.

Ginn is the son of Mr. and Mrs. J. D. Ginn of West Memphis, Ark.

He received the bachelor of arts degree from Blue Mountain College; and the master of divinity and doctor of theology degrees from Mid-America Seminary, Memphis.

He has been youth pastor at First Church in West Memphis and First Church in Ripley. He also has been a Baptist Student Union summer missionary in Arkansas and a Foreign Mission Board summer volunteer in Colombia.

Born in Memphis, Tenn., Mrs. Ginn, the former Nell Nichols, is the daughter of Mr. and Mrs. William Nichols of Byhalia, Miss.

She received the bachelor of arts degree from Blue Mountain College.

She has been a special education teacher with Benton County Schools in Ashland, and a secretary at Mid-America Seminary. Recently she was a teacher at Northwest Community College, branch in Ashland, Miss.

Kenneth and Lynn Baker will live in Ivory Coast, where he, a dentist, will aid in a church planting effort by establishing a mobile dental clinic and they will be involved in a variety of outreach ministries.

He attends New Orleans Seminary. They currently attend Edgewater Baptist Church in New Orleans. Before seminary he had a dental practice in St. Augustine, Fla. They are

members of Anastasia Baptist Church in St. Augustine.

Born in Booneville, Miss., Baker is the son of Mr. and Mrs. William Baker of Pensacola, Fla.

He received the bachelor of arts degree and the doctor of dental surgery degree from the University of North Carolina.

He has been a dentist for the Department of Health in Honolulu, Hawaii, and the Buncombe County Health Department in Asheville, N.C.

Born in Morganton, N.C., Mrs. Baker, the former Lynn Powell, is the daughter of Mr. and Mrs. Norman Powell of St. Augustine.

She received the bachelor of science degree from Western Carolina University. A registered nurse, she has been a nurse at Memorial Mission Hospital in Asheville and Kaiser Medical Center in Honolulu. Recently she was a nurse at Flagler Hospital and organist at Memorial Lutheran Church, both in St. Augustine.

The Bakers have two children: Alaina Christine, born in 1983; and Jessica Lee, 1986.

James (Butch) and Carole Tanner Jr. will live in Zambia, where he will teach in a seminary and they will be involved in a variety of outreach ministries.

Since 1986 he has been pastor of First Church in Pearsall, Texas.

Born in Ripley, Tenn., Tanner is the son of Mr. and Mrs. James C. Tanner of Covington, Tenn.

He received the bachelor of arts degree from Union University and the master of divinity and doctor of ministry degrees from Southwestern Seminary. He also attended Midwestern Seminary.

He has been pastor of Emmanuel Church in Coeur d'Alene, Idaho, and Southwood Church in Iuka, Miss.

Born in Kitwe, Northern Rhodesia (now Zambia), Mrs. Tanner, the

former Carole Cobb, is the daughter of Mr. and Mrs. David Cobb of Arab, Ala. Her parents are former Methodist missionaries to the Congo.

She received the bachelor of arts degree from Asbury College in Wilmore, Ky. She has been youth and children's director at Iuka (Miss.) United Methodist Church. The Tanners have one child, Jill Marie born in 1989.

Timothy and Dorcas Patterson will live in Honduras, where he will promote and coordinate social ministries of local Baptist churches and the national convention and they will be involved in a variety of outreach ministries.

Since 1990 he has been pastor of New Hope Church, McKenzie, Tenn.

Born in Biloxi, Miss., Patterson is the son of Mr. and Mrs. George W. Patterson of Camden, Tenn.

He received the bachelor of science degree from the University of Tennessee and the master of arts in religious education degree from Southwestern Seminary.

He has been a case worker with World Relief Corp. in Fort Worth; executive director of Benton County Developmental Services in Camden; a Southern Baptist Home Mission Board summer missionary in Tennessee; and interim pastor of Natchez Trace Baptist Church, Camden, Tenn.

Born in Houston, Texas, Mrs. Patterson, the former Dorcas Villarreal, is the daughter of Mr. and Mrs. Blas T. Villarreal of Fort Worth.

She attended Tarrant County Junior College in Fort Worth.

She has been a secretary at Central Bank and Trust in Fort Worth. Recently she was a bookkeeper at the Bank of Camden.

Morley and Rebecca Mason will live in Indonesia, where he will teach in a (See MISSIONARIES on page 9)

Cuban radio sermon: first in 28 years

MEMPHIS, Tenn. (BP) — A Cuban Baptist pastor's Christmas day sermon was the first evangelical message heard on Cuban radio in 28 years, according to the Baptist Peace Fellowship of North America.

Raul Suarez, pastor of Ebenezer Baptist church in Marianao, Cuba, will preach the sermon on Cuban radio, a rarity since the Castro revolution in 1959.

Suarez has been involved in long-term dialogue with the government of Fidel Castro, according to a news release from BPFNA in Memphis, Tenn. He is a past president of the Cuban Council of Churches.

"There's no question that the Cuban government's view of the Christian community is changing," said Ken Sehested, executive director of BPFNA. The fellowship is a network

of Baptists involved in justice and peace issues throughout North America. Its board of directors is composed of members affiliated with 12 Baptist conventions and five racial/ethnic groups in Canada, the U.S., Puerto Rico and Mexico.

Sehested traveled to Cuba in April with a delegation from the Progressive National Baptist Convention, which has formed a partnership with Fraternidad de Iglesias Bautistas de Cuba, one of four Baptist conventions in the country. Suarez' congregation, in metropolitan Havana, is affiliated with the Fraternidad and also houses Cuba's Martin Luther King Jr. Center.

A Cuban Baptist representative to the Baptist World Alliance, Elmer Labastida Alfonse, told Sehested Cuban Baptists are grateful for new freedoms for Christians in Cuba.

Freedom in Ethiopia spurs church growth

By Donald D. Martin

ADDIS ABABA, Ethiopia (BP) — A year ago, a Christian conviction in Ethiopia meant serving time in prison, not church.

But since the collapse of the African nation's communist government last May, Christians and missionaries have enjoyed religious freedoms unimaginable under former President Mengistu Haile Mariam's dictatorship.

The Ethiopian People's Revolutionary Democratic Front took power in Addis Ababa and ended 30 years of civil war. Before that, Christians often had to worship in secret to avoid arrest for holding illegal religious services, said Southern Baptist missionary Sam Cannata.

About a year ago some members of the Baptist church in Debre Berhan were arrested for illegal worship, said Cannata, a veteran missionary doctor to Africa who is from Houston.

Later, government officials offered to release the Christians if missionaries would pay about \$100 for each person.

"We thought, prayed, and sought the Lord's will," Cannata said.

"We felt in the end that it was not his will to pay these so-called fines. First, it implied guilt. Second, it would probably precipitate mass arrests of other Christians and the demands for other ransom payments."

Instead of money, the missionaries sent the jailed Baptists food and worked for their release through the legal system.

However, after a few days the Christian prisoners asked the missionaries to drop efforts to free them. "They told us they had won so many fellow prisoners to the Lord that they needed time to disciple them," Cannata said.

Christians now can evangelize and worship openly, Cannata explained. Missionaries may travel freely and visit churches outside the capital, Addis Ababa. Before, the missionaries often were hindered by tight government travel restrictions.

"Christians in Ethiopia are praising the Lord that they have newfound freedom to travel, to study the word of God openly and to worship without fear," he said.

The rapid changes in Ethiopia have expanded the focus of Southern Baptist ministries. For years, the missionaries justified their presence to the Ethiopian government through relief work. At one time they operated several feeding stations with medical clinics. But fighting between government and rebel troops forced them to pull back to the safety of Addis Ababa.

The change in government has allowed the 15 Southern Baptist mission workers to shift to more direct forms of evangelism and become more aggressive in church-planting work. Although the threat of starvation for many of Ethiopia's 53 million citizens still lingers, the missionaries believe they need to take advantage of the new openness to start churches.

Martin writes for FMB.

Draper calls on states

NASHVILLE (BP) — In his first opportunity as Sunday School Board president to meet with state convention program leaders, James T. Draper Jr. called on state leaders to be partners in developing resources relevant to the needs of churches.

"It would be easy for us to cloister ourselves and think up wonderful programs that have no relevance. You help keep us relevant," he told state Sunday school leaders.

He expressed a willingness of the board to respond to the needs of churches and encouraged feedback from Southern Baptists to help the board understand those needs.

He said the Sunday School Board has a responsibility to provide materials to equip Sunday School teachers to reach people and win them to Christ.

"The real theologian in any church is the Sunday School teacher," Draper said. Those individuals rely on Sunday School materials for assistance.

A focus on the opportunity to win people to Christ places the Sunday School Board in the best position to bring Southern Baptists together, Draper said. "I commit myself to you that we are going to keep focusing on the opportunity. We are going to continue to produce the best materials available."



Faces and places

by Anne Washburn McWilliams



Betty Smith takes early retirement

You've heard "Jack of all trades and master of none." Well, Betty Smith is "Jill of all trades and master of all." Secretary. Piano teacher. Interpreter for the deaf. Writer. Editor. Children's worker. WMU director. No telling how many other skills she has.

Betty told me last week that she is working on a book about women who have started over in midlife. Maybe a chapter of it will be devoted to herself? Only a brief while back she dropped a bombshell in my ear: "I'm retiring!" Way early. She said she's going to hang a sign around her neck, "I'm not 65." For a long time, she has had a dream of trying her hand at more extensive freelance writing. "It will be a venture of faith," she said, for she can draw her Annuity Board check but not social security, yet. She plans also to work part-time in Clinton, where last year she bought a house in Woodmoor.

For 25 years she's been my friend and co-worker at the Baptist Building. She's retiring from Woman's Missionary Union, where she has been secretary to the director, Marjean Patterson, and editor of alongside, for 10 years. The 15 years before then, she was office secretary for Ralph Winders and then Jerry Merriman in the Department of Student Work.

Betty grew up in Pike County in a house built on the state line. If she and her two brothers and one sister played in the front yard, they were playing in Louisiana. If they played in the back yard, they were playing in Mississippi. (Personally, I wonder why the house didn't face Mississippi.) They even had two mailboxes, one in each state!

She was graduated from Progress High School in Mississippi; one of her brothers chose to go to school in Louisiana.

Her major at Mississippi College in business education and minors in English and secondary education gave her leeway to branch out in her vocation and avocations.

Her first jobs after college were as secretary and pianist at Calvary Church, Greenwood; then church secretary at First Church, Winona, and later at First Church, Millington, Tennessee.

The late Alma Pittman of Winona never let Betty forget an incident in the choir. One Sunday while Betty was



Smith

substitute pianist she accidentally sat on Alma's No-Dose pills and Alma went to sleep in church, in the choir right up there before the whole congregation.

It was in Winona that Betty began teaching private piano lessons. A military base centered in Millington provided plenty of kids wanting to learn piano, so she taught on Saturdays and she continued to teach until a few years after she moved to Jackson.

When a chance came for her to work with the Mississippi Baptists' Department of Student Work, she accepted. She said, "BSU had meant a lot to me, so I knew how important it was to many students."

Jerry Merriman, director, Department of Student Work, pointed out three of Betty's qualities that to him are memorable: "She is a good friend; she has been a valuable asset to the Mississippi Baptist Convention Board; she is a consistent Christian witness."

As for her writing, she's been doing that since I've known her, and I suppose long before then. For seven or eight years she wrote children's curriculum for the Baptist Sunday School Board. Now she's writing book reviews for Royal Service, the WMU,

SBC magazine. Also she's written for GA magazines and Home Life and other denominational publications — short stories and articles. Her by-line has appeared in Mississippi magazine. Stewardship Sunday School lessons she wrote for older and younger children are still being used in many places, including Hawaii.

Betty has a sense of humor. Sometimes it's a good thing she does — like the time she and I drove together to a writers' conference in North Carolina. On the way back, we tried to visit Helen, Georgia, but got lost in the mountains at night and never did find it. Peering anxiously through the rain, searching for a motel, we finally found one with one room empty at 2 in the morning. The only restaurant we found open that long lonely night was about to close, but they felt so sorry for us hungry-looking travelers that they led us back to their kitchen and let us dip the food out of their pots.

Now she is WMU director at Pineview Church, Clinton, and also works with GAs.

Marjean Patterson, director, state WMU Department, said, "Her work for us was the very best, and I really hate to lose her."

Betty was baptized at age 11 at the Silver Creek Church in Pike County, where her dad is a deacon, an aunt the pianist — the church of her mother and grandmothers and many others in her family.

For 23 years she was a member of Woodland Hills Church, Jackson. For 18 years she was involved in the church's ministry to the deaf, teaching deaf children and coordinating the church's program for the deaf. Many times she has served as interpreter for the deaf in worship services and other meetings. She first decided to learn the sign language when children from the School for the Deaf in Jackson were attending Woodland Hills. Also Jerry and Erle St. John, at that time Convention Board workers with the deaf, encouraged her in this project as a way to minister.

For fun, she likes to read, grow flowers, do yard work. Hence, one gift presented to her at a reception given in her honor at the Baptist Building Dec. 17 was a gift of brass planters.

Best wishes, Betty, in your venture!

Jack Roberts, printer, retires after 35 years

Who has ink for blood and a printing press for a heart? Jack Roberts, of course. At least that's what his wife Elizabeth told him, and she ought to know. They've been married 40 years.

Jack retired Dec. 31 after heading the Baptist Building's printshop for 35½ years. He began work for the Mississippi Baptist Convention Board Aug. 1, 1956.

"My life has been like a puzzle," he said. "God planned it and then fitted the pieces together."

His first job was as a multilith service technician, but he got tired of being "on the road," so he took a job in the Printing Department of the Mississippi Highway Safety Patrol and later worked in the printshop of University Medical Center, Jackson.

While at University, he felt that the Lord was calling him to preach, so he went to see Chester Quarles, then executive secretary, Mississippi Baptist Convention Board, to ask for part-time work so he could go to school to study for the ministry. There was no opening at the time, but a few weeks later, Quarles sent for him and said, "We can offer you a full-time job now as printer. Perhaps God is calling you to be a printer instead of a preacher." However, he added that if he still felt the Lord was calling him to preach, he would do all he could to help him.

Since his first jobs had trained him in both servicing the machines and in the printing itself, Jack decided that Quarles must be correct, and accepted the job.

He started out in 1956 with a mimeograph machine and a multilith machine. Now he's working with three presses. In the meantime, he has worn out four or five presses.

For the first 12 years, he and his equipment were squeezed into a corner of the basement in the old Baptist Building at Mississippi and Congress. Early mornings he and Quarles would meet for coffee at the long wooden table in the little kitchen next to his shop. Now the printshop is in a spacious, airy room in a separate building next door to the Baptist Building.

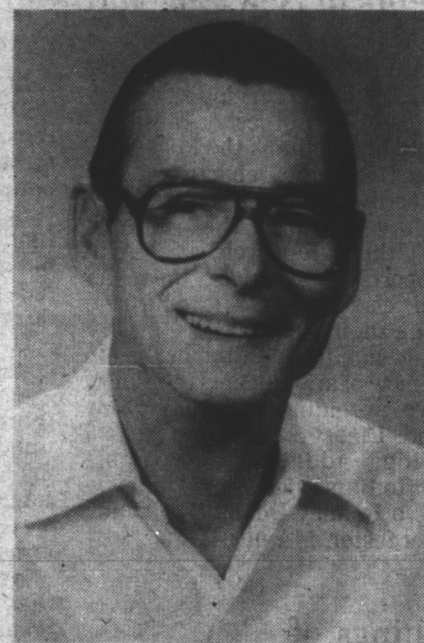
Jack recalls that not long after he began work, he told Miss Edwina Robinson, then state WMU director, that he could do the printing she'd been sending to a commercial printer. "That's when my work started to multiply!"

"I grew up in Pearl," he said, "in the back of my dad's grocery store." His one brother, John, 10 years older, has already retired and is moving to Florida.

Jack was graduated from Central High in Jackson. He was in the Naval Reserve "four years and 15 days."

How did he meet Elizabeth Cothorn? Jack's friend had a date with Elizabeth, who arranged for her roommate to go with Jack on a double date. Next day Jack called and asked Elizabeth for a date. Two and a half months later he married her.

Their son, Mike, lives in Jackson. Their daughter, Dianne (Mrs. George



Roberts

Lockley of Meridian) is the mother of their only grandchild, David, a six-year-old first-grader. Elizabeth is a nurse now, with the Health Department. The Robertses live in Clinton and are members of the Morrison Heights Church.

"I guess I'll be learning to be a house person," Jack said. He likes to fish and to work in the yard, but said allergies may prevent that.

His favorite food: catfish. Favorite color: blue. What annoys him most: "to see somebody mistreating or taking advantage of someone." His favorite song: "He's Got the Whole Wide World in His Hands."

For about ten years Jack has been battling cancer. Two years now he has been off chemotherapy.

He said, "The Lord has been good to me. I could not have asked for a better life. You can't beat the fellowship we have here at the Building. It's not a gravy train, but we have lots of fun along with our work. It's easier to enjoy your work if the faces around you are smiling. I like to see people smile and be happy."

His own face has always been among the smiling ones. He's an upbeat person, always teasing and joking, even while swimming in a sea of "Rush" orders.

"I had offers to work in other places for more money," he said. "But I was happy here. The people here have prayed for me since I had cancer. They took care of me when I was sick, and that was much better than a huge salary."

He was honored at a retirement reception at the Baptist Building on Dec. 17.

Tim Nicholas, director, Office of Communication, MBCB, who presented a gift from the Board, mentioned that a Jackson Chevrolet dealer had a motto, "We Bend Over Backward," and he said, "That's what Jack does. He has always bent over backward to get the work out and to please those for whom he was doing it." — AWM

Hewett asks Baptists to restore funds

ATLANTA (BP) — The moderator of a moderate Baptist fellowship has called for all "free and faithful" Baptists to restore \$365,000 in funds to the international Baptist seminary in Ruschlikon which were deleted by Foreign Mission Board trustees.

"The trustees have broken a covenant with European Baptists. They have broken faith with Southern Baptists," said John Hewett, pastor of First Church of Asheville, N.C., and moderator of the Cooperative Baptist Fellowship.

FMB trustees voted Dec. 11 to affirm their action in October to withdraw \$365,000 in funds in the 1992 budget for the seminary in Ruschlikon.

"Against the recommendations of

President Keith Parks (of the FMB) and the entire European staff, despite the protests of Woman's Missionary Union and thousands of mission-minded Southern Baptist churches, and with utter contempt for the sensitivities of European Baptist leaders, they've let the political agenda of Presslerism overrule common sense and negate solemn oaths. They've set Baptist work in Europe back 45 years," said Hewett in a CBF news release.

Hewett also responded to criticisms leveled at Ruschlikon president John David Hopper for speaking in Hewett's church Dec. 1.

"I am appalled that (FMB chairman) Hancock and other trustees

would censure a Southern Baptist missionary for accepting an invitation to lead a world missions celebration in a Southern Baptist church which has historically supported the school he heads," said Hewett. "Keith Parks spoke here in 1990, Team Ballenger in 1984, Carolyn Weatherford in 1985, Bill O'Brien in 1986, Thurman Bryant in 1987... is Hancock going to question their integrity, too?"

Hewett said he will lead a mission support trip to the seminary in Ruschlikon Feb. 16-21, 1992. The group will meet with European Baptist Federation leaders, visit the International Baptist Church in Stuttgart, Germany, and spend the balance of time in Ruschlikon.

UNITED WAY RECOGNIZES MBCB WITH SERVICE AWARD: JACKSON, MS — Mississippi Baptist Medical Center's active participation in the United Way's Loaned Executive Program was recently recognized by the United Way with a presentation of its Distinguished Service Award to M. Kent Strum, MBMC executive director/CEO. MBMC became active in the Loaned Executive Program four years ago, and its representatives have dedicated many hours to the work, primarily on the planning and implementation of executive and employee giving programs in the community. Dale Shaw, director of Human Resources, served as MBMC's 1991 loaned executive.

Letters to the editor

Students in New England

Editor:

My name is Rodney Dobbs and I am a U.S.-2 missionary serving as a campus minister in Worcester, Mass.

I would like to thank the Mississippi Baptist Student Department and WMU for their support of my work. They have helped the campus ministry through prayers and financial support. I want to thank them and everyone else in Mississippi who have given me their support.

I would like to ask all churches to let me know of any students they know who are attending college in New England. Please send name, school attending, address, and phone number to Baptist Campus Ministry-MBA, c/o Rodney Dobbs, 24 Granby Rd., Worcester, MA 01604.

Teachings of seminary contrary to Scripture

Editor:

Persons who have criticized the recent defunding of the Baptist Seminary in Ruschlikon have ignored two important considerations.

First, the seminary has a proven record of teaching doctrines which are contrary to Scripture, as substantiated by the research of trustees.

Second, when a seminary teaches doctrines contrary to Scripture, it hinders rather than helps mission efforts. For example, when a seminary professor questions that hell is a place of everlasting fire or that Jesus is the only way to heaven, then the students at the seminary are less likely to go out and witness to the world. What does the Great Commission (Matt. 28:18-20) mean to a person who does not believe the Bible?

Bill Kent Jr.
Leakesville

Supporting CP — good and bad

Editor:

The letter from Bob Claytor in regard to Ruschlikon sounds more like the truth of the matter, than all the other letters you printed.

Personally I was glad to see the funds cut off, not only to Ruschlikon but also to the Baptist Joint Committee. The latter being a terrible waste of money for years, in my opinion.

Corrections such as these encourage me to continue supporting the Cooperative Program even though there are still some questions in my mind, about a few of the programs being funded. The Cooperative Program funds so many worthwhile programs, we tend to accept the bad ones in order to give to the good ones.

We can all take comfort in the fact that God is in charge of his work. Some day all of us will have to account for the way we spend God's money and he will judge the heart of all.

A. L. Harrington
Houston

Childish fighting

Editor:

First let me say that we really enjoy receiving the Baptist Record. It gets to Brazil almost as fast as an air-mail letter so we are able to stay right on top of what is happening back in the U.S. We also have been enjoying the editorials. They have been like a breath of fresh air and have had a calming effect in the midst of controversy.

Now let me tell you why I think our Cooperative Program and Lottie Moon Christmas offerings have fallen off. As I heard Jerry Clower say, we have too many "nit pickin' Christians." I work with Brazilian Baptists, and sometimes I do not agree with the

way they do something, but that does not keep me from cooperating with them in sharing the gospel of Jesus Christ. Satan loves it when we spend our time criticizing and attacking Christian brothers instead of showing the love of Jesus to the lost. The Bible does teach us to correct each other whether it is in doctrine or lifestyle. The problem often occurs in how the correcting is done and how the correction is taken. We need to be sure we have all the facts before taking any action. Brad Banks' letter in the Nov. 21, Baptist Record helped me understand why so many people have problems with Glenn Hinson's teachings and Bob Claytor's letter in the Nov. 28, Baptist Record showed me why these 35 men made the decision they made. We now have a new gnostic "Baptist Denomination" growing down in Brazil because of doctrinal errors that probably started in a seminary years ago. \$365,000 is a lot of money. Our Equatorial Brazil Mission budget is only \$575,000 for 1992. That is including a seminary and nine states over half the size of the lower 48 states in the U.S. As missionaries we are supposed to be good stewards of our funds. What about the FMB, the SBC, our churches and individual members?

Also, I'm 100% for volunteer mission projects. People have asked me, "Why don't these volunteers just send the money it costs to finance a mission trip, since we could do so much more with it?" My answer is that when they come and see what the needs are in person, they leave with a new mission vision. Working with volunteers is hard work, but worth it. Usually the volunteers get the biggest blessing.

What is important is the salvation of lost souls.

I'm praying that this childish fighting will not permanently damage the greatest mission organization the world has ever seen.

Vic Johnston
Teresina, Piaui, Brazil

Incensed at media

Editor:

I am incensed at the efforts of much of the media to gloss over sin. For example no mention is made of fornication any more. The media prefers to refer to it as being sexually active. And apparently adultery is a word to be shunned. The media would rather call it womanizing or just having an affair.

Also I am offended by playing up the likes of "Magic" Johnson as a national hero and implying he is a role model for our young people to emulate. In my opinion he set a bad example, but no doubt many of our youth infer from his comments that being sexually active is the way to go but just take the necessary precautions to make the practice safe.

With a reported one fourth of our children being born to unwed mothers can we stoop much lower in our morals? Do we expect God to bless such a corrupt society? Small wonder that we raise and elect politicians whose selfishness and greed motivate them to put personal interests ahead of serving the cause of truth and righteousness. They ignore their duties and responsibilities to God, their fellow man, and country. Their primary goal is to do and say anything which they think will enhance their chances of being re-elected. If everyone did just as they do what kind of a beacon would we be for the remainder of the world?

L. Aubrey Wells
Clinton

P.S. What inconsiderate person in the Post Office Dept. conceived of the idea of printing postage stamps depicting and commemorating comedians to be used at a time of the year when we are commemorating the birth of Christ and sending through the mails thoughtful expressions of love and best wishes for a Merry Christmas and Happy New Year?

"Home-grown" ministers

Editor:

I live in rather a small town but it seemed necessary that the Board of Aldermen get our present police chief out of the state of Georgia; it seems to me that the city of Jackson got their last chief of police out of Texas. This all seems to be consistent with the fact that so many of our high paid officials that work for the State of Mississippi are brought in from another state.

In no way am I saying that this policy is wrong, but it seems to have worked its way into the way in which the churches here in Mississippi get their pastors. Here in the county that I live in, we have seven local churches that do not have pastors; as far as I know, none of these churches is considering any of the now unemployed ministers who now live in this county.

Many ministers have told me that they have sent a resume to the director of Church-Minister Relations but to their knowledge have never been recommended to any of our local churches . . . let alone to any other church.

Are we "home-grown" ministers not good enough for our churches? What must one do to get his name before a church that needs a pastor? I'm sure that none of the local ministers looking for a church would ask more than any other God-called minister would ask; he would only ask that the local church give him a chance to be heard and prove his ability as a pastor and a leader.

Name withheld

Taking a stand

Editor:

This letter is in response to two letters published in the Baptist Record. One letter was for Southern Baptists voting not to support Ruschlikon seminary any more. The other letter was against the vote.

It has often been a problem in seminaries and in other types of schools that liberals have sought to put their ideas into the minds of the students, even though the people financing the institution may be basically conservative. And liberals, under the banner of academic freedom and other such abused terms, have been able to corrupt many youths with their misconceptions. Insofar as Ruschlikon is concerned, the example of a liberal teacher, Glenn Hinson is well taken. I agree anyone who allegedly says that Christ was wrong is definitely too liberal to allow in a teaching position. Yet Ruschlikon hired him; therefore I say, if the seminary has been doing things like that it doesn't deserve the support of real Bible believers.

Another opposed the action of the Board, claiming that it made no difference in heaven if a person were "Conservative, Fundamentalist, or Liberal." Just before that the author claimed, "The Bible tells us that if something is not of God, it will not stand; and that if something is of God, all the gates of hell cannot prevail against it." Well, while I believe that God's will will ultimately triumph, one cannot overlook the fact that in the writing of the Bible God used the hands of men in the penning of it. God uses people to perform his will. And I think he used the vote of the Board to prevent the testimony of Jesus from being torn down. The idea that God's people shouldn't fight for the truth because God would win anyway is not good thinking. If God's people don't defend the truth, lies will prevail. However, I don't believe they will win because I believe he will continue to raise his champions. My hat is off to the Foreign Mission Board!

Donald James
Carrollton



In the spirit of Christmas

Mississippi Baptist Medical Center employees filled boxes with food, clothing, and toys for the Crestwood Baptist Mission, Jackson. Departmental competition was created with a contest for the best-decorated collection box. The winner was the Pediatrics Unit with their children's toy chest that was created from an ordinary cardboard box. Approximately 45 departments entered the competition making the judges' job very difficult. Second place honors went to Pediatric Intensive

Care for their candy house and third place to Surgery for their depiction of a "presentectomy." Pictured is the winning box with pediatric nurses, from left, Ella Jackson, pediatric nurse manager; Joanna Byler; Jan McLain; Patsy Lloyd; Ronda Vanderhiden; Linda Hill; and Gloria Thompson. This is the eighth year MBMC has given so that others could have a Merry Christmas.

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SBC leaders gather to discuss missions

By Susan Todd Doyle

BIRMINGHAM, Ala. (BP) — At the invitation of Woman's Missionary Union Executive Director Dellanna O'Brien, four Southern Baptist leaders joined her Dec. 16-17 to discuss missions support.

Involved in the private discussions were Harold C. Bennett, president and treasurer of the Executive Committee; R. Keith Parks, president of the Foreign Mission Board; Larry L. Lewis, president of the Home Mission Board; and John Hewett, moderator of the Cooperative Baptist Fellowship and pastor of First Church of Asheville, N.C.

Also invited to join the discussion were James Williams, president of the Brotherhood Commission, and Morris Chapman, president of the Southern Baptist Convention. Both had planned to attend all or portions of the

meeting. Williams, who had a previously scheduled engagement on the same dates, was unable to work out travel arrangements which would allow him to attend portions of both meetings.

Chapman also was unable at the last minute to attend.

O'Brien said she chose to invite this particular group to the discussion because they are the leaders who direct agencies and entities who are associated with missions giving.

The leaders did not release a statement. However, they agreed they are all concerned about lagging missions offerings and a general decline in missions interest on the part of Southern Baptists. But the group made no recommendations, is taking no action, and has no plans to meet again.

Doyle writes for WMU.

Clarke places 88 in nation's schools in missions giving

By Lawrence White

There is a special spirit that compels us to give. That spirit is alive at Clarke College. According to my experience here, a year and a half, I have seen it at work in the hearts of our students, faculty, and staff.

Last year we had an enrollment of approximately 150 students and our goal for student summer missions was \$4,799. The students reached and surpassed that goal. One hundred and eighty percent of the goal was raised and four students from Clarke went on summer mission projects.

As a result of this spirit of giving, Clarke College was found to be number 88 among the top 100 schools in the nation in regard to giving and

missions participation.

Clarke also puts a great deal of emphasis on the Lottie Moon Offering, raising over \$1,500 last year and striving for a slightly lower goal this year of \$1,000. The slight decrease in enrollment this year seems not to have diminished the spirit of giving at CC, as we are only a fraction away from surpassing our Lottie Moon goal for 1991. We have figured giving in ratio to student enrollment and it is interesting to find that at least \$10 per student has been given. Imagine that giving if Clarke were a larger institution.

White is BSU director, Clarke College.

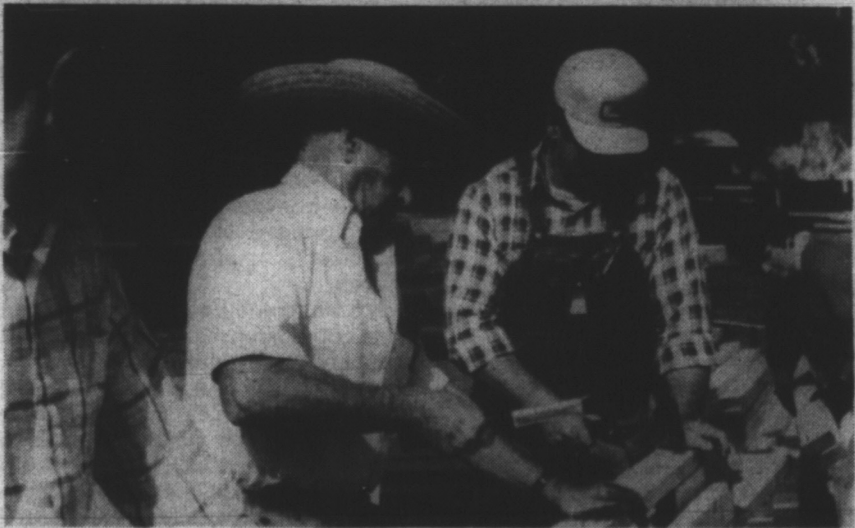
Volunteers build at Davis Road



Howard Malone of First Church, Marion, and Buddy Massey of State Boulevard, set in sills. Campers on Mission from Alabama did electrical work and built the sanctuary's platform.



Delphy Cross and Lynda Walters of State Boulevard Church in Meridian carry plywood to the site of a new church building south of Jackson. The Davis Road Baptist Mission is building a permanent sanctuary and has been using a combination of volunteers from inside and outside the church and paid construction workers. At the present time workers are finishing putting up sheetrock and were to have the brick on the premises last week. Terry Cross of State Boulevard Church led the crews in this group of pictures. He is coordinator for Mississippi in the Construction Fellowship coordinated by the Brotherhood Department. (Photos by Tim Nicholas)



Constructing trusses are Bobby Scitzs, Esco Johnson, H. C. Dunnam, and Lynda Walters, all of State Boulevard. The church has been using a chapel trailer provided through Margaret Lackey State Mission Offering funds.

Staff changes

Frank R. Trotter has been called by Fellowship Church, Mathiston, as pastor, effective Sept. 15. He is a graduate of Southwestern Seminary, Mississippi State University, and completed a clinical pastoral education residency at Baptist Medical Center in Oklahoma City. Okla. Trotter, (middle) ordained to the gospel ministry, is pictured with Charles Gordon, (left) DOM, Choctaw-Webster Association, and his father, Robert W. Trotter (right).

New Hope Church, Monticello, has called W. J. Nelson as interim minister of music, effective Dec. 9. A native of Jayess, he received his education at Mississippi College, University of Alabama, and attended New Orleans Seminary. His previous places of service are churches in Lawrence, Lincoln, and Marion Associations. He is a member of the Singing Churchmen. Robert Paul is pastor of New Hope Church.

First Church, Lyman, has called David DePriest as minister of music. He is a student at New Orleans Seminary.

Randall L. Von Kanel has been called as pastor to First Church of Grand Cayman, Cayman Islands, BWI, effective Jan. 1. He previously served as a missionary journeyman, FMB, in the Cayman Islands for two years (1978-80). He presently is pastor of First Church, Hattiesburg. A native of Pascagoula, he received his education at William Carey College and earned the doctor of theology degree from New Orleans Seminary. He and his wife, Cynthia Dianne (Farris), and their children, Landon, 8, and Randa, 6, will move to the new field in January. Their church address in the Caymans is P. O. Box 1275, Grand Cayman, Cayman Islands, BWI.

First Church, Wiggins, has called L. Lavon Gray as minister of music. He formerly served at West Union Church, Carriere.

Virginians send food to Moscow

WASHINGTON (BP) — The compassion and determination of a small Baptist church in Leesburg, Va., matched with the resources and coordination of the Baptist World Alliance and a pastor from Moscow have come together to send a DC-10 with over 100,000 pounds of canned goods, dried cereals, cake mixes, and tinned meat to Moscow.

The plane will leave from New York City with the donated food, and arrive in Moscow in time for the Eastern Christmas, Jan. 5.

On arrival in Moscow, the food will be distributed by the members of the Moscow Baptist Church in an arrangement made by one of its ministers, Sergei Rebrov, who currently is staying as a guest of the Columbia Baptist Church in Falls Church, Va.

Moody still nominee for SBC presidency

By Herb Hollinger

VAN NUYS, Calif. (BP) — California pastor Jess Moody, an announced candidate for the Southern Baptist Convention presidency, said he has received encouragement for his candidacy and is "committed to do it."

Moody, 66, also said he would "bow out by December" if he felt there were not an enthusiastic response to his announcement.

Contacted by Baptist Press Dec. 13, Moody said the response to his announcement was "quite good and from some very interesting sources."

He did not comment on the sources. "My feeling is if there is hope for reconciliation in our convention, then one last ditch stand... it ought to be done," Moody said. "I believe every word of the Bible. As far as the Bible goes, I am as conservative as you can get. I, also, believe in freedom."

"I love my denomination," Moody added. "I want to bring us together." Hollinger is director of Baptist Press.



Handsboro Church, Gulf Coast Association, has called Bob King as minister of youth. He is a native of Orlando, Fla., and a student at New Orleans Seminary.

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Religious Leadership Conference banquet is set for January 27

The Mississippi Religious Leadership Conference annual banquet for 1992 will be held Jan. 27, at Galloway Memorial United Methodist Church in Jackson. The 7 p.m. dinner is also an awards dinner, when one or more persons will be honored for outstanding leadership to the religious community.

Featured speaker for the occasion will be Dolphus Weary, president, Mendenhall Ministries, Mendenhall.

Weary, a Jackson native, has been with The Mendenhall Ministries (until 1982 called Voice of Calvary Ministries) since 1968.

Tickets to the banquet are \$12.50. They may be obtained from Temple Beth Israel or Northminster Baptist Church, both in Jackson, or by telephoning Father Thomas Tiller at 948-5954. Deadline for making reservations is Jan. 16.

Book reviews

FIX YOUR EYES ON JESUS by Anne Ortlund (Word, \$14.99) Anne Ortlund, author of the bestseller, *Disciplines of the Beautiful Woman*, in her new book, *Fix Your Eyes on Jesus*, writes with the same strength and clarity. There is only one way to reshape your life, to get biblical understanding, to get your life into focus, she says. There is only One who can help you deal with sadness, temptation, or anger. The answer to all of this is *FIX YOUR EYES ON JESUS*. Ortlund does not offer time-saving tips or goal-setting directions. Instead, she points the Christian away from other demands, away from the book, away from the author, and toward the only way — Jesus. Her scriptural applications blend with her personal experiences. Each of the 46 chapters is brief, and good for devotional use. As one reviewer said, "In each chapter she twists the kaleidoscope of her life, bringing bits and pieces into perspective as her focus is on Jesus." — AWM

Lottie Moon goals met

New Zion Church, Crystal Springs, exceeded its Lottie Moon Offering goal in one day of \$3,500 by \$487.38. The total offering collected was \$3,987.38.

Main Street Church, Hattiesburg, set a goal of \$20,000 for its Lottie Moon Christmas Offering. Over \$21,000 was given at a Christmas banquet for Lottie Moon. Since the banquet, \$1,100 has been received. A grand total of \$22,582.44 has been given for foreign missions. Russell Bush Jr. is pastor.

Names in the news

LOUISVILLE, Ky. (BP) — Eric Charles Rust, emeritus professor of Christian philosophy at Southern Seminary, died of a heart attack Dec. 14 in Louisville, Ky. He was 81.

DALLAS — Sherrod S. Stover, 85, retired Southern Baptist missionary to Brazil for 22 years, died Dec. 6 at a nursing home in Dallas. He had been ill for years with arthritis of the spine and respiratory problems.

Stover is survived by his wife, a sister, two sons, and 11 grandchildren. Funeral services were held Dec. 9 in Dallas.

Approximately 200 students received degrees from Southern Seminary in Louisville, Ky., during commencement exercises Dec. 13. Two with Mississippi connections were Terry A. Stella, M.Div. and Russell G. Waldrop, doctor of ministry.

Beach, Fla. He has made volunteer mission trips to Honduras and Guatemala.

Born in Cincinnati, Ohio, Mrs. Mason, the former Rebecca Adams, is the daughter of Daisy Adams of Tampa and the late John Adams. She considers Vancleave her hometown and First Church there her home church.

She received the associate of arts in nursing degree from Mississippi Gulf Coast Community College, branch in Gautier. She achieved registered nurse standing by examination in Mississippi.

She has been a nurse with Jackson County Health Department in Pascagoula, Miss., and at Ocean Springs (Miss.) Hospital. She also made volunteer mission trips, with her husband, to Honduras and Guatemala. Since 1985 she has been a nurse at Veterans Administration Medical Center in Biloxi, Miss.

The Masons have three grown children.

Michael and Lynn Hutchinson were reappointed. They will live in Guinea Bissau, where they will work with the Mandinka and Fulani people and will be involved in a variety of outreach

ministries.

Since 1990 he has been pastor of First Church in Franklin, La. Before that they were missionaries in Togo for four years.

Born in Mobile, Ala., Hutchinson received the bachelor of arts degree from William Carey College, and the master of divinity degree from New Orleans Seminary. He also attended Mississippi Gulf Coast Community College, branch in Gulfport.

Before his appointment he was pastor of Kittiwake Church in Pass Christian.

Born in Memphis, Tenn., Mrs. Hutchinson, the former Lynn Wood, received the bachelor of arts degree from William Carey College and the master of social work degree from the University of Southern Mississippi.

Before appointment she was a social worker at Hancock General Hospital in Bay St. Louis.

The Hutchinsons have three children: Max Alexander, born in 1987; William Wood, 1990; and Virginia Elisar, 1991. The family will leave for the field in January. The other couples will go to Rockville, Va. for seven weeks of orientation.

Thursday, January 2, 1992

BAPTIST RECORD PAGE 9

Two trusts benefit MC

A rolling landscape decked with tall timbers located in north Mississippi could help provide an education at Mississippi College for individuals planning a career in social work or related fields.

Mr. and Mrs. Pat Guldge of Grenada have established two charitable remainder unitrusts with the Baptist Foundation of Texas which will be of major benefit to Mississippi College. Each trust is funded with an undivided one-half interest in approximately 473 acres of timberland located in Grenada and Tallahatchie Counties in northwest Mississippi. Charitable remainder unitrusts, by definition, provide lifetime income to the donors or other beneficiaries, with the principal ultimately passing to a charity such as MC.

Under stipulations of the unitrusts, when Mississippi College receives the principal, it will use the income for scholarships, research and educational materials, fees, and related expenses for individuals enrolled at the college who plan a career in social work, counseling, or related areas which encompass service and care to

the elderly and promotion of the traditional family and its role in serving and caring for the elderly.

While neither of the Guldges is a graduate of Mississippi College, Pat spent his junior year at Mississippi College leaving in April of 1943 for the U.S. Army. Their son, Kirk, received the bachelor of arts degree in 1970. Kirk has since received his doctor of education (EdD) degree from Arizona State University and is now manager of FORCE Financial Services, Ltd., in Jacksonville, Florida.

Lewis Nobles, president of Mississippi College, in acknowledging the trust agreements, said it was gifts like this that enable the College to move forward in so many areas.

1873 — Blue Mountain College was organized by General M. P. Lowery, for the education of young women. This is the oldest college for women in Mississippi. In 1920, the Lowery and Berry families gave the college to the Mississippi Baptist Convention.

Speakers offer formula for evangelism, growth

By Sarah Zimmerman

WILLIAMSBURG, Va. (BP) — Like doctors ordering medicine, speakers during a national conference for state evangelism leaders offered Southern Baptists a prescription for growth.

If Southern Baptists follow their advice, the denomination will be a multi-ethnic group characterized by ministry, discipleship, revival, and prayer.

Eduardo Docampo, associate director of the Home Mission Board Language Church Starting Department, reminded the group that America's ethnic mosaic will continue to intensify.

The danger is Southern Baptists will adopt a set of cultural criteria for accepting ethnic groups, said Docampo. A person's language or style of church life should not exclude him from Southern Baptist life, Docampo said.

"Where did we as Southern Baptists ever get the idea that we could target Anglo, English-speaking people in the South for evangelism? We cannot do anything less than try to reach all people," Larry L. Lewis, HMB president, addressed the group.

In addition to ethnic groups, Southern Baptists are responsible for reaching people at all economic levels, said Lewis.

"We cannot practice selective evangelism," Lewis said.

"Marketing the church to certain people groups flies in the face of

evangelism because you almost always target the up and mobile, not the down and out."

"Discover the needs in your communities and design programs to meet their needs and share the gospel," Lewis said. "The church that is ministering to the needs in its community will never run out of prospects."

Charles Roesel, pastor of First Church of Leesburg, Fla., agreed Southern Baptists must adopt a servant role.

"The world is not impressed with our buildings and baptism rates. The world is turned off by our budgets. But being servants will turn their heads," said Roesel whose church has more than 60 ministries in its community.

Zimmerman writes for HMB.

MISSIONARIES

From page 5

university and they will be involved in a variety of outreach ministries.

He attends New Orleans Seminary. Recently he was lead systems analyst at Ingalls Shipbuilding in Pascagoula, Miss. They are members of First Church in Vancleave.

Born in Fresno, Calif., Mason is the son of Jack Mason of Lompoc, Calif., and the late Catherine Mason. While growing up he once lived in Ocean Springs, Miss. He considers Vancleave his hometown and First Church there his home church.

He received the bachelor of science and the master of business administration degrees from the University of Tampa. He also attended Tennessee Temple University in Chattanooga.

He served in the U.S. Air Force. He also has been a project leader with Texas Instruments in Dallas and manager of Information Systems for Northern Telecom Inc. in West Palm

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Gulfport	30th	7:00pm	First Baptist Ch.	601-863-8501

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Recognizing the Messiah — King



LIFE AND WORK

By Lola M. Autry
Matthew 3:1-6, 11-17

Imagine a wilderness. It is not totally devoid of people. There are perhaps six little towns or villages scattered in the vast area. A lone man, lank and lean (his diet is of honey and locusts), travels the wilderness. His clothing is as unconventional as the message he speaks. He wears camel's hair and a leather girdle. His message is, "Repent ye, for the kingdom of heaven is at hand." "Who is he, and what is he talking about?" were probably the questions of the day.

Matthew 3:3 answers: "For this is he that was

spoken of by the prophet, Esaias, saying, The voice of one crying in the wilderness Prepare ye the way of the Lord, make his paths straight." Matthew 3:2 answers the second part. His message is the same as that of Jesus in Mark 1:15.

John's job was to awaken and quicken in people the realization that they were sinners in God's sight; morally and spiritually bankrupt, without means of self-redemption. Having done this he would proclaim the way out through Jesus Christ, the Messiah-King. Today we, too, must proclaim, "Repent ye, for the kingdom of heaven is at hand."

People came to see and to hear this strange man and his message. They came from the wilderness, from Jerusalem and all Judea, and all the region around the Jordan. Not all came for the right reason. Not all responded by repenting, but those who did repent were baptized by John and had faith that God would cleanse them of their sins.

Why do people attend church today? How many truly come seeking to know and worship

the Christ? Why do you attend church?

In Matthew 3:11-12 John describes the work of the Messiah-King. He admits his own unworthiness. If we are wholly committed to Jesus we will glorify him, not ourselves. Without him we are nothing.

A comparison of the baptism of John and the baptism of Jesus sheds light on the works of man and those of our Lord. John's water baptism symbolized repentance. Jesus' baptism of the Holy Spirit and with fire was the real thing. John pointed the way to salvation. Jesus IS the Way.

Verse 12 pictures the other side of the Messiah-King's work: judgment. Recently I watched a man separate chaff from grain by using a leaf blower. This is a modern version of the scene in verse 12. Jesus, in judgment, will gather the righteous and destroy the rest.

Years ago a runaway horse was about to plunge himself and his rider over the river bluffs at Natchez. At the last moment a stranger grabbed the horse's bridle and stopped the plunge.

A few months later the rider stood before a judge — the man who had grabbed the bridle. The death sentence for murder had just been given. "You can't sentence me to die," the man pleaded. "You saved my life that day at the bluffs." Sadly the judge spoke. "I wanted to be your saviour that day," he said, "but now I'm your judge." Jesus wants to be our Saviour but one day he will be our Judge. Are you ready for that day?

In verses 13-17, John objects to baptizing Jesus. Jesus tells him all things God requires need to be done. John baptizes Jesus.

Others baptized by John stayed to confess their sins. Jesus had no sins to confess. Neil Gant said, "In His humanity Jesus was ABLE NOT to sin. In His Deity He was NOT ABLE to sin." The Spirit of God descended like a dove and lighted upon him. God blessed the Messiah-King and announced to the world, "This is my beloved Son in whom I am well pleased." What is your status with the heavenly Father?

Autry lives in Hickory Flat.

Judgment against Israel and its neighbors



BIBLE BOOK

By Charles E. Nestor
Amos 1:1-2:16

Standing near Herodion and looking out over the rolling plains toward the area of Tekoa, it almost seems you can hear the words of Amos as he works with his sheep. He lived in the village of Tekoa which is about 12 miles south of Jerusalem. His name means "burden-bearer." The greatest burden which Amos experienced was that of declaring a message of judgment to his people.

I. The message of Amos (1:1-2). God sought Amos and called him to be a prophet among his people. This relationship made him available for God to reveal himself to Amos. Amos took

his responsibility seriously and was faithful to speak the words which God gave him. Amos' message was quite simple. He told the people the truth as God revealed it. In this instance, it was a message of judgment for their sinful activities. God's judgment was going to be quite severe. Amos compares it to a drought that dries up the fertile land. Sin always bears the consequence.

Christians today are called to share the message of Christ. God is still looking for people he can use to share his truth with the world. When he calls us, he expects us to be faithful to our calling. That does not just apply to church staff personnel. It is the call to everyone who accepts him. If we are unfaithful, we will also bear the consequence of God's judgment.

The remainder of the passage is an account of Amos' projected judgment of God on other nations in that area. As we study them, we should also make application to the present day where we live.

II. Judgment against Damascus (1:3). Elijah was commanded to anoint Hazael as king of Syria for the purpose of punishing the

Israelites for the sins of calf worship and Baalism. In this instance, he went beyond his appointed role. The people were treated in an inhuman manner. Such cruelty was to bear the judgement of God.

III. Judgment against Judah (2:4-5). The sins of Judah were twofold: They despised the law of God and followed after the lies of their fathers. They exchanged the truth of God for the lies of man. It was intentional disobedience and the judgment of God was sure to come.

The Word of God is a challenge to us. The Scripture states that it is sharper than a two-edged sword and so powerful it can divide soul and spirit. We are often tempted to trade his Word for something else because of its challenge to our lives. To do so is to bring the judgment of God. We are to delight in his Word and meditate on it day and night. It is to become a living part of us. God did not tolerate the abuse of his Word in the day of Amos and he will not tolerate it in our day.

IV. The Judgment of Israel (2:6-14a). God had chosen these people to be his witness to the world. They were to demonstrate the activity and person of God. That meant to love and sup-

port one another. Instead of that, they were selling people into slavery and taking possession of property illegally. They were taking advantage of the poor and involving themselves in immoral living.

We often are tempted to judge Israel for their disobedience and rebellion, but when we take inventory of the world and our own nation we find we are more efficient than Israel. The gross immorality and disregard for the teaching of God ought to call us to a deeper commitment to the Lord. We, the Christian community, are his people. We are his witnesses. How will they hear or know unless we go and tell?

God has and will punish sinful nations and individuals. Amos focused on God's judgment of Israel, but also on the surrounding nations. We must also note that the purpose of his judgment is both punitive and redemptive. His ultimate goal and desire is to save us because he loves us. May we allow the message of Amos to awaken us to recognize our sins and repent so we will be vessels to honor our God.

Nestor is pastor, First Church, Bruce.

How much emphasis do you place on corporate worship?



UNIFORM

By Bobby Williamson
Psalm 84

How much emphasis do you place on corporate worship? How important is it that God's people meet to worship the true and living God?

In our lesson this week from Psalm 84 we see that worshiping together is a vital, necessary experience for God's people. We find also in the psalm the benefits of corporate worship and ways we might strengthen our worship. David saw beauty in the holy institution.

The first principle we find in the psalmist's writing is a longing for the temple (vv. 1-4). As

a matter of fact, in verse 2 we find him fainting for the courts of the temple. When I think of what the psalmist means by longing for the temple, I envision a diver who has taken a deeper dive than intended, and as he finally rises to the surface, gasps for that breath of air he has so longed for. Certainly this desire for worship by the psalmist should motivate each of us to consider and place a higher value on public worship.

We also see the psalmist celebrating a strength that came from worshiping God (vv. 5-9). Worship should be a blessing, not a drudgery. Verse 5 says, "Blessed are the men whose strength is in thee." Speaking here in the context of worship, the psalmist shows us another of the benefits of worshiping with fellow believers, drawing strength from one another and an almighty God. Our act of worship should be rooted in God. In verse 6 the Valley of Baca is mentioned. Baca means some unknown, desolate place through which the pilgrims must go. We all have valleys which we must pass through in our lives, and during crucial times as these we must draw strength from God and

each other through public worship. It is true that if we are ready to receive God's grace, that grace will be sufficient for all times.

Another principle we find here is that the psalmist preferred being a lowly servant in the temple to that of other opportunities that might have been afforded him (v. 10). Should not this cause each of us to examine our priorities? We live in a world where there are always opportunities to be in some place other than church. The psalmist here clearly tells us that while there may be other options, the superior one is church.

Finally we see the fact of confidence by the psalmist that God would bless those who trusted in him (vv. 11-12): How much do we trust God? His Word tells us that he withholds no good thing from those who walk uprightly. Once again in the context of worship we see a wonderful addendum to worship. It is clear that we do not worship out of a selfish motive, but that those who worship with pure motive God will bless. This should certainly strengthen our faithfulness to serve.

God himself was the hope for the psalmist as

well as his joy and his all. Because of this he loved the house of God, because his expectation was from God, and public worship was an important way of communicating with God.

In verse 11, we find the Lord will give grace and glory to his children. What does this signify to us? Someone has said that grace signifies both the good will of God towards us and the good work of God in us. God so richly gives us grace in this world as we prepare for his eternal glory. A way of preparation is through public worship.

One final thought on public worship. There are those who truly are not able to go to church because of health or other extenuating circumstances. What about these people? The truth of the matter is that no matter what our circumstances, we may always go to the Lord of the house, even when we are not able to go the house of the Lord. But for those that are able, going to church should be a priority in our lives, that we might truly worship a living, holy God.

Williamson is pastor, Park Place Church, Brandon.

THE VILLAGE VIEW

The Baptist Children's Village

Ronny E. Robinson, Executive Director

ACCREDITED

P. O. Box 27,
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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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A Baptist Children's Village Alumna recently sent us the following note with their donation:

"As one of three starving sisters, when I was four years old, and a new arrival at the old Baptist Orphanage, one of my fondest memories is how wonderful the food smelled when I went into the dining room. Even now, I can't open a can of peach halves without thinking about those I first tasted at the orphanage. That was my favorite dessert."

As we enter this new year and reflect on years gone by, perhaps we can reach back for a similar moment that was especially dear to us and give thanks for that small treasure we were afforded.

We at The Baptist Children's Village thank each of you for being a part of this ministry. We thank you for helping to make lasting memories in the lives of nearly 500 boys and girls this last year.

As we move into 1992, we thank God for His blessings of years past and for His assurance of His presence and His care in the coming year.

Trustees explain their action on Ruschlikon

By Greg Warner

RICHMOND, Va. (ABP) — The tranquil setting of Ruschlikon — a small town nestled on the shores of Switzerland's beautiful Lake Zurich — belies the fact that the tiny seminary it hosts has become the centerpiece in a struggle over relationships between Baptists on two continents.

All involved in the fight over the Baptist Theological Seminary at Ruschlikon agree the dispute has far-reaching implications, although there is not agreement on how far they reach and in what direction.

Trustees said defunding the 48-student school was necessary to maintain the FMB's commitment to conservative theological education overseas.

But others say the vote represents a departure from — or perhaps a redirection of — Southern Baptist missions strategy abroad.

"This reflects a difference in the way we do missions," said FMB President Keith Parks, "and it will have repercussions for the way we do missions around the world."

Depending on one's point of view, the Dec. 11 decision either ends an unholy and ineffective alliance with European Baptists, who now own the seminary, or inaugurates a historic shift in international mission strategy from equal partnership with Baptists abroad to restrictive control.

Trustees have been upset for several years with what they perceive

to be the liberal bent of the school, European Baptists' only international seminary.

During debate Dec. 11, trustees insisted they are accountable for the theology taught at overseas seminaries that receive FMB financial support.

"I have been given a trust by God and the constituency of the Southern Baptists who elected me (as a trustee)," Joel Gregory, pastor of First Church of Dallas, told fellow board members. "That (trust) was to link fiscal stewardship and theological accounting of money given by the Southern Baptist constituency."

Gregory said there must be "a clear linkage between funds and the theological integrity of all institutions" with which the FMB relates.

Ruschlikon President John David Hopper later told reporters Gregory's approach — which was echoed in comments by other trustees — would "export the doctrinal understanding of conservative trustees and enforce it on European Baptists."

Parks also issued a caution.

"We have never tried to pass judgment on the theology of an institution," the FMB president told ABP. "That's not the way we do missions."

"The vote (by a two-to-one margin) reflected that our trustees have reduced a missions decision to a theological question," Parks said.

"Missions decisions need to be broader than that."

Parks pointed out the Ruschlikon issue has preoccupied the FMB trustees for "months and months," and added, "Our trustees can't deal with every institution in the world."

The FMB supports many other seminaries around the world but traditionally has allowed each to reflect the theological context of the region.

Ruschlikon has a reputation in Europe as a top-notch academic institution, in the tradition of theological education on the continent.

But critics say the school is too heavily influenced by neo-orthodox or liberal theology and not representative of many European Baptists.

Trustees of the FMB prefer more practical, conservative training in theology, such as offered by some other FMB-supported seminaries in Europe.

Their efforts to turn Ruschlikon into such an institution lies at the heart of the conflict.

Trustee chairman Bill Hancock tried to salvage the relationship Dec. 6 with a last-minute proposal that Ruschlikon's trustees "acknowledge their insensitivity to conservative concerns." The proposal, which would have restored FMB funding, also would have required the seminary to inform the FMB before hiring any professors and to give an accounting of funds received from other U.S. sources.

But European leaders rejected the proposal, which they said would infringe on the responsibilities of Ruschlikon's European trustees.

Karl-Heinz Walter, general secretary of the European Baptist Federation, said the true issue is how much theological agreement is necessary before two groups can work together.

"If it is possible to cooperate only if we are in the same line, then this is no dialogue," he said Dec. 6. "It is no dialogue if we each share our position and then one has to accept the other's."

For a majority of FMB trustees, not enough agreement exists. "The Bible says two cannot walk together unless they be in agreement," explained trustee Bill Sutton of McAllen, Texas, during the Dec. 11 debate.

After the vote, the EBF's Walter told trustees he is pessimistic about future relationships between Baptists on the two continents.

"I do not see from this the way for a new building up of trust and confidence in future relationships with European Baptist unions, although I want to underline again that we really want this, that I am convinced that we have to have a good relationship between you and European Baptist unions for the good of the kingdom of God and Christ in our continent."

The FMB's mission policy in Europe sends missionaries only into countries where the national Baptists have requested the help. Baptist bodies in at least two countries have said the rift over Ruschlikon could bring an end to future FMB missionary appointments in their countries.

That has FMB administrators worried.

Parks said he has to take "very seriously" the warning of Walter and other European leaders that Southern Baptists' relationships with their

"Isaiah is . . ."

By M. Pierce Matheney

Isaiah is the January Bible Study book for 1992. Isaiah is a large anthology of prophetic literature. Isaiah is concerned with the historical events of over two centuries. Isaiah is the greatest of the eighth century prophets. Isaiah is committing his teaching to a group of disciples. Isaiah is beginning a tradition of prophetic preaching in the Assyrian period which carries over to the Babylonian and Persian periods. Isaiah and his disciples of the eighth century are perhaps succeeded by a second Isaiah and his disciples of the sixth century. Isaiah is the word of God for Israel and Judah through the stormiest period of their history. Isaiah is more quoted in the New Testament than any other prophetic book. Isaiah is more filled with messianic hope than any other Old Testament book. Isaiah is awestruck by his vision of a holy God. Isaiah is confessing his sinfulness and that of his people. Isaiah is cleansed and commissioned for a ministry of judgment preaching. Isaiah is proclaiming the Father's controversy against his people. Isaiah foresees the ideal kingdom of peace in Zion, but only when its present sins have been purged. Isaiah is singing the Song of the Vineyard on behalf of the divine husbandman. Isaiah is taking little Shearjashub "Remnant Will Repent" with him as a sign of judgment and hope. Isaiah wants King Ahaz to call on Yahweh instead of the Assyrian King Tiglath-Pileser III. Isaiah holds out the hope of Immanuel, "God with us." Isaiah is disillusioned by King Ahaz's refusal to trust Yahweh. Isaiah is trusting his teaching to his disciples while the King refuses to listen. Isaiah is predicting the darkness of warfare will be overcome by the light of peace when the ideal king of David's line is born. Isaiah is predicting an ideal king of Jesse's line who will bring in the peaceable kingdom by his righteous rule. Isaiah foresees a king uniquely possessed and equipped for this task by God's Spirit. Isaiah predicts the return of all the dispersed Jews when this ideal king lifts his banner among the nations. Isaiah sings a song of salvation to celebrate this coming event. Isaiah predicts an end time when God will devastate the earth, put death to death, and raise the dead from the grave. Isaiah says that in that day the Lord will restore his vineyard with feasting and fruitfulness. Isaiah condemns equally Ephraim's drunken debauchery and Judah's covenant with death. Isaiah says Judah's prophets are asleep and the counsel of their wise men hypocritical and false. Isaiah condemns King Hezekiah's emissaries for going down to Egypt for help instead of trusting the Lord. Isaiah says the Lord their teacher wants to guide them in the right way and give them rain for abundant crops. Isaiah predicts a king who will reign in righteousness and bring an outpouring of God's Spirit and of peace. Isaiah says the desert shall blossom as the redeemed return to Zion along a holy highway. Isaiah rebukes Hezekiah for foolishly showing Merodach-Baladin of Babylon all his treasures, and predicts they would be carried off to Babylon some day. Matheney has been professor of Old Testament and Hebrew at Midwestern Seminary since 1960.

European brethren may be hurt beyond repair. "They have the pulse and the heartbeat of Europe better than I do," he added.

Parks said the Dec. 11 decision "seriously jeopardizes" FMB work in Europe. "This will hamper everything we are doing, especially in Europe, because everything we are doing depends on partnership," he said.

Trustees formed a task force to try to salvage the relationship with the Europeans.

But some trustees say the FMB's future lies not with the traditional Baptist leadership in Europe — which they see as responsible for the continent's empty churches — but with a new breed of Baptists that will emerge from Europe's sudden openness to the gospel, particularly in the East.

One trustee said trying to reach the "new" Europe through the structure of Europe's established Baptist groups and institutions is "like putting new wine into old wineskins."

He and others told ABP the Dec. 11 vote signals a new era of effectiveness for Southern Baptists in Europe — one built on a strategy of doing Southern Baptist-style missions in Europe rather than European-style missions with Southern Baptist money.

By using money and personnel in projects more in line with SBC sentiments — and applying sufficient theological restrictions — the FMB can keep faith with its constituency

and take advantage of the "new wind" blowing across the continent, they say.

If the defunding of Ruschlikon marks a new direction for the FMB, then that theory likely will be given a chance to work.

Warner is editor of Associated Baptist Press.

capsules

FROM THIS LIFE TO THE NEXT: NEW YORK, N.Y. (EP) — Joseph Fletcher, a former Episcopal priest who popularized situation ethics in the 1960s, died at age 84. Later in his life, Fletcher renounced his Christian faith.

SATANISTS MAY HAVE INVADED MORMON CHURCH: SALT LAKE CITY, UTAH (EP) — Mormon church officials are investigating claims that satanists have infiltrated the church and are responsible for some 60 documented cases of ritual abuse. Glenn Pace, a top church official who is conducting the investigation, says he believes 800 or more satanists have joined the church in Salt Lake City alone. The revelation came in a memo made public by cult-watchers Jerald and Sandra Tanner, who told the Chicago Tribune that the memo was authentic.

SPANISH BAPTIST WOMEN HEAR EVANGELISM CHALLENGE: SEVILLE, SPAIN — A record number of Baptist women attended the 26th Convention of Woman's Missionary Union, held in Seville Nov. 9-11, 1991. The more than 300 delegates and visitors were drawn by concern for the focus of the organization and curiosity about plans for ministry in Seville during the "EXPO 92" world exposition which opens in April 1992. Delegates elected Hilda Dorado de Simarro as president, and welcomed two new local unions. In discussions, they also expressed the desire to sharpen the missions focus of the WMU and to provide better programs for older children and youth in the churches.

NEAR EASTERN TENSIONS IN THE LIGHT OF ISLAMIC FAITH CONFERENCE: NEW ORLEANS — The IMPACT conference "Near Eastern Tensions in the Light of Islamic Faith" will be held in the Hardin Student Center at New Orleans Seminary from 9:30 a.m. to noon Monday, Feb. 17. Registration deadline is Feb. 10. The event will be led by Jack Glaze, Chester L. Quarles professor of missions at New Orleans Seminary. For more information, contact the Office of Continuing Education, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126; or call (504) 282-4455, ext. 3260.

SANDI PATTI, GAITHERS SET FOR INDIANAPOLIS: INDIANAPOLIS, (BP) — Gospel superstar Sandi Patti and Bill Gaither's vocal band and trio headline an impressive array of music for the 1992 annual meeting of the Southern Baptist Convention in Indianapolis' Hoosier Dome, June 9-11. The Vice President of the United States Dan Quayle, and former SBC president Charles Stanley, pastor of Atlanta's First Church, lead the list of speakers for the annual meeting. Sandi Patti, acknowledged as one of the premier gospel singers in America today, is scheduled for a concert Wednesday night following the Foreign Mission Board's report. Patti will be accompanied by her full contingent, including band and backup singers, said Price. Bill Gaither will bring his trio and vocal band, Price said, and his appearance will include a concert to start the Tuesday afternoon session. Theme for the 1992 meeting will be "Bold Believers In A Broken World," according to SBC President Morris Chapman, pastor of First Church of Wichita Falls, Texas. Chapman said the theme is based on Ephesians 4:12.

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